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DIE MISCHNA. Text, Übersetzung, und ausführliche Erklärung, mit eingehenden geschichtlichen und sprachlichen Einleitungen und textkritischen Anhängen. Herausgegeben von G. BEER und O. HOLTZMANN. Töpelmann, Giessen. 1913 *seq.*

This edition and translation of the Mishna is evidence of the increased interest Christian scholars have lately been showing in Jewish literature as a result of a recognition of the fundamental importance of a knowledge of Judaism at the beginning of our era for the understanding of the New Testament. The scholars of the 17th century were fully aware of the value of the rabbinical literature for exegetical purposes, and made those great collections of parallels and illustrations from which later generations borrowed extensively, if not always intelligently. Latterly, even this second-hand wisdom has in great part been thrown out of the "exegetical handbooks" as learned ballast, and consequently the newest commentaries are completely a loss about passages and expressions which were perfectly explained two centuries and more ago. A list of such lapses into ignorance would be instructive—and amusing.

The old collections, however, though they may still be very useful to the exegete, are quite insufficient for the historical study of Judaism. For their purpose, the age of an illustrative example was often indifferent, whereas for ours it is highly important; they intended the elucidation of expressions or passages in the New Testament, we need to understand ideas and feelings—the whole complex structure of a religion. That cannot be done by means of extracts, however extensive and well-arranged; above all it cannot be done in a literature like the Jewish. There is no way but to read largely, to soak one's self, so to speak, in the language, the ways of thinking, of interpreting, arguing, and all the rest. The present edition of the Mishna is meant to encourage and assist such an endeavor, and it is by this aim that it must be judged.

The Mishna has been distributed in parts among a dozen or more scholars, and several parts have already been published. Those before me are *Joma* (Day of Atonement), by Meinhold; *Baba qamma* (on torts and delicts), by Windfuhr; *Challa* (priests' toll from baking of dough), by Albrecht; *Middot* (plan and dimensions of the temple), by O. Holtzmann.

The text is revised, on the authority of manuscripts and early printed editions, vowelled, and punctuated, or rather broken up, in a peculiar—and objectionable—fashion. A translation faces the text on alternate pages, and the notes are at the foot of both pages; the

text critical notes are at the end. Some of the parts (e.g. *Joma* and *Middot*) have long introductions.

The enterprise is not the first of its kind: Professor Hermann Strack has published, with his well-known accuracy, several parts of the Mishna in a revised text with critical and explanatory notes, some of them accompanied by translations; an edition of the whole Mishna, with German translation and commentary, has been in slow progress for many years under the hands of several Jewish scholars, and is still remote from completion.

The different tracts of Beer and Holtzmann's edition vary considerably in execution; some of them have been subjected to rather severe criticism on the philological side—not all of it with a solely philological animus. Certainly it cannot be claimed for them that they have great scientific value for the interpretation of the Mishna—though the title-page seems to profess something of the kind. They are essentially school-books, and there is about some of them a perceptibly amateurish air; but their shortcomings are not such as seriously to impair their usefulness for the readers for whom they are designed.

The publisher has done his part well; the typography is excellent, and the paper sufficiently opaque.

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THE THEOLOGY OF THE GOSPELS. JAMES MOFFATT, D.D., D.Litt. (Studies in Theology.) Charles Scribner's Sons. 1913. Pp. xii, 220. 75 cents.

The aim of this book is thus defined in its preface: "What these pages attempt to do is to present a study of the central and salient features in the theology of the Gospels, taking theology in its stricter rather than in its wider sense." The assumption that the Gospels contain a theology is defended by insisting that "the most elementary and spontaneous experience of the Christian religion, then as now, involved what may be called without inaccuracy dogmatic or theological conceptions."

This means that these conceptions are to be found in the Gospels. "Because they mirror an experience which tends to become conscious of its issues in history and nature, . . . they are Gospels." These theological ideas which belong to an intelligent experience are assumed to be a self-consistent product; there is a theology of the Gospels. To be sure, this theology is, so far as the first three Gospels are concerned, "implicit rather than explicit," which perhaps means that these dogmatic conceptions are not affirmed, but